



THE
KOREA REVIEW

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Korean Fiction.

A few weeks ago there appeared in a prominent Shanghai paper an article on Korean Literature, the first sentence of which reads as follows; "Korea is a land without novels;" and further on we read that during the last thousand years there has been no regular novelist in Korea. It is not our purpose to question the literal accuracy of these statements, but they are likely to cause a grave misapprehension which would be unfair to the Korean people. These statements if unmodified will inevitably leave the impression that the art of fiction is unknown in Korea—an impression that would be the farthest possible from the truth.

To say that Korea has never produced a regular novelist is quite true if we mean by a novelist a person who makes his life work the writing of novels and bases his literary reputation thereon. If, on the other hand, a man who, in the midst of graver literary work, turns aside to write a successful novel may be called a novelist then Korea has a great number of them. If the word novel is restricted to works of fiction developed in great detail and covering at least a certain minimum number of pages Korea cannot be said to possess many novels but if on the other hand a work of fiction covering as

Novels?

much ground as, say, Dickens' *Christmas Carol* may be called a novel then Korea has thousands of them.

Let us cite a few of the more celebrated cases and discover if possible whether Korea is greatly lacking in the fictional art.

The literary history of Korea cannot be said to have opened until the days of Ch'oe Ch'i-wün (崔致遠) in the seventh century A. D., the brightest light of early Korean literature. He is one of the few Koreans whose literary worth has been recognized widely beyond the confines of the peninsula. But even then at the very dawn of letters we find that he wrote and published a complete novel under the name of "Kon-yun-san Keui" (崑崙山記). This is the fanciful record of the adventures of a Korean among the Kuen-lun Mountains on the borders of Thibet. It forms a complete volume by itself and if translated into English would make a book the size of Defoe's *Robinson Crusoe*. The same man wrote a work in five volumes, entitled Kye-wün P'il-gyŭng (桂苑筆耕) which is a collection of stories, poems and miscellaneous writings. Many of the stories are of a length to merit at least the name of novelette.

At about the same time Kim Am (金巖) another of the Silla literati wrote a story of adventure in Japan which he called Ha-do Keui (蝦島記). This is a one-volume story and of a length to warrant its classification as a novel.

Coming down to the days of Koryŭ we find that the well known writer Hong Kwan (洪灌) wrote the Keui-ja jŭn (箕子傳) a collection of stories dealing with the times of Keui-ja. This of course was pure fiction though the fragmentary character of the stories would bar them from the list of novels proper.

Kim Pu-sik (金富軾) the greatest, perhaps, of the Koryŭ writers, to whom we owe the invaluable Sam-guk-sa (三國史) wrote also a complete novel in one volume entitled Puk-chang-sung (北長城) or "The story of the Long North Wall." This may properly be called an historical novel, for Korea once boasted a counterpart to the Great Wall of China and it extended from the Yellow Sea to the Japan Sea across the whole of northern Korea.

About the year 1440 a celebrated monk named Ka-san (伽山) wrote a novel called "The Adventures of Hong Kil-

dong." Not long after that the monk Hā-jong (海宗) wrote another entitled "The Adventures of In Kyōng-op."

Coming down to more modern times and selecting only a few out of many, we might mention the novel by Yi Mun-jong (李文宗) written in about 1760 and bearing the Aristophanean title "The Frogs," or rather to be strictly correct "The Toad."

Then again in about 1800 Kim Chun-tāk (金春澤) wrote four novels entitled respectively Ch'ang-son Kam-eui Rok (昌善感義錄), Ku-on-mong (九雲夢), Keum-san Sa Mong-hoi-rok (金山寺會夢錄), Sa-si Nam-jūng Keui (史氏南征記). or by interpretation "The Praise of Virtue and Righteousness," "Nine Men's Dreams," "A Dream at Keum-san Monastery," "The Sa clan in the Southern wars." Ten years later we have novel from the pen of Yi U-mun (李宇文) entitled "The Adventures of Yi Hā-ryong." In this enumeration we have but skimmed the surface. A list of Korean novels would fill many numbers of this magazine. That they are genuine romances may be seen by the names "The Golden Jewel," "The story of a Clever Woman," "The Adventures of Sir Rabbit" and the like.

While many of the Korean novels place the scene of the story in Korea others go far afield, China being a favorite setting for Korean tales. In this the Korean writers have but followed a custom common enough in western lands, as the works of Bulwer Lytton, Kingsley, Scott and a host of others bear witness.

Besides novels written in Chinese, Korea is filled with fiction written only in the native character. Nominally these tales are despised by the literary class, which forms a small fraction of the people, but in reality there are very few even of these literary people who are not thoroughly conversant with the contents of these novels. They are on sale everywhere and in Seoul alone there are at least seven circulating libraries where novels both in Chinese and the native character may be found by the hundreds. Many of these novels are anonymous, their character being such that they would not bring credit upon the morals of the writer. And yet however

debasement they may be they are a true mirror of the morals of Korea to-day.

The customs which prevail in Korea, as everywhere else in Asia, make it out of the question for anyone to produce a "love story" in our sense of the term, but as the relations of the sexes here as everywhere are of absorbing interest we find some explanation of the salacious character of many Korean novels. And just as the names of Aspasia and other *hetairai* of Greece play such an important part in a certain class of Greek literature, just so, and for the same reason, the *ki-sang* or dancing-girl trips through the pages of Korean fiction.

So much, in brief, as to written Korean fiction; but we have by no means exhausted the subject of fiction in Korea. There remains here in full force that ancient custom, which antedates the making of books, of handing down stories by word of mouth. If a gentleman of means wants to "read" a novel he does not send out to the book-stall and buy one but he sends for a *kwang-dā* or professional story-teller who comes with his attendant and drum and recites a story, often consuming a whole day and sometimes two days in the recital. Is this not fiction? Is there any radical difference between this and the novel? In truth, it far excels our novel as an artistic production for the trained action and intonation of the reciter adds an histrionic element that is entirely lacking when one merely reads a novel. This form of recital takes the place of the drama in Korea; for, strange as it may seem, while both Japan and China have cultivated the histrionic art for ages, Koreans have never attempted it.

Fiction in Korea has always taken a lower place than other literary productions, poetry and history being considered the two great branches of literature. This is true of all countries whose literatures have been largely influenced by China. The use of the Chinese character has always made it impossible to write as people speak. The vernacular and the written speech have always been widely different and it is impossible to write a conversation as it is spoken. This in itself is a serious obstacle to the proper development of fiction as an art for when the possibility of accurately transcribing a conversation is taken away the life and vigor of a story is largely lost. Dialect stories and character sketches are practical-

ki-sang

Story-tellers

ly barred. And besides, this subserviency of Chinese literary ideals to the historical and poetic forms has made these people cast their fiction also in these forms and so we often find that a genuine romance is hidden under such a title as "The Biography of Cho Sang-geun" or some other equally tame. It is this limitation of the power of written language to transcribe accurately human speech which has resulted in the survival of the professional story-teller and it is the same thing that has made Korean written fiction inferior and secondary to history and poetry. In this as in so many other things Korea shows the evil effects of her subserviency to Chinese ideals.

But the question may be asked, To what extent is fiction read in Korea as compared with other literary productions? There is a certain small fraction of the Korean people who probably confine their reading largely to history and poetry but even among the so-called educated classes the large majority have such a rudimentary knowledge of the Chinese character that they cannot read with any degree of fluency. There is no doubt that these confine their reading to the mixed script of the daily newspaper or read the novels written in the native character. But the great mass of the people, middle and lower classes, among whom a knowledge of the native character is extremely common, read the daily papers which are written in the native character when they can afford to buy them or else read the common story-books in the same character. It is commonly said that women are the greatest readers of these native books. This is said because the men affect to despise the native character, but the truth is that a vast majority even of the supposedly literate can read nothing else with any degree of fluency, and so they and the middle classes are all constant readers of the stories in the native character. By far the greater part of what is read to-day in Korea is fiction in one form or another.

It is a hopeful sign that there is nothing about this native writing which prevents its being used as idiomatically and to as good effect as English is used in fiction to-day and it is to be hoped that the time will soon come when someone will do for Korea what Defoe and other pioneers did for English fiction namely, write a *standard* work of fiction in Korean.

Burial Customs.

(SECOND PAPER.)

The fourth day after the death of a Korean gentleman is called the *sŭng-pok* (夙服), "Day for Putting on Mourning." By this time all the mourning clothes have been made for the chief mourner and others of the family and clan down to the eighth remove. The only ones who wear full mourning are the wife, the sons, the daughters and the daughters-in-law of the deceased. For the sons this consists of a wide mourner's hat made of bamboo, a headband of coarse linen, a coat of coarse linen, a waist-cord of hemp, underclothes of cotton, leggings of coarse linen, shoes of straw and a *po-sun* or face-screen of coarse linen attached to two sticks which are held in the hands. For women, mourning consists in wooden hair-pins, clothes of coarse linen, and straw shoes. The next degree of mourning is worn by the sons-in-law, brothers and nephews of the deceased, and is the same as full mourning, except that the hat, shoes and headband are omitted. The string which holds the headband, however, is white instead of black. The other male relatives wear only the linen leggings and perhaps a hempen waist-cord. All other relatives and often intimate friends are scrupulous to use only white clothes, all colors being laid aside.

These garments being donned, all the mourners assemble in the room adjoining the casket and bow and wail, the men facing the east and the women the west. Only those who are very old may sit. No conversation is allowed. From this day on all the mourners, even the chief, may return to their usual diet.

The undertaker places the headbands, combs and other toilet articles of the dead near his coffin as if he were not dead but only sleeping and would soon awake and use them. They also place fruits, vegetables, meats, nuts, wine, etc., before the dead, after which all the mourners come in and bow before the casket and weep. If the body should be kept in the house for three months before burial, as is sometimes the case, all the family must come into the room on the first and the

fifteenth of each moon and bow and wail. Whenever fresh fruit comes into the market some of it must be offered the dead before the family can taste of it.

The interment never takes place before the fifth day and if not then it takes place on the seventh or ninth day. If it is still further delayed the full period of three months intervenes before burial. This long delay is only in the case of a high official. The length of delay depends upon the wealth of the family and the consequent ability to make more elaborate preparations.

In the case of families of wealth and position a burial site will long ago have been selected through the services of a *chi-gwan* (地官) or geomancer. The selection of a propitious burial site is a science in itself and requires the services of a separate class or guild; but this comes rather under the subject of geomancy than that of burial customs, and the readers of the Review are referred to the pages of *The Korean Repository* for 1896 for a discussion of Korean geomancy.

The day before the interment is to take place the geomancer and the chief mourner go to the grave site and superintend the marking out of the grave, being careful to drive stakes at the four corners of the site and at the head, the foot and the middle of the grave plot itself. Later in the day the friends and relatives of the chief mourner bring food to the grave site and sacrifice to the spirit of the mountain announcing that such and such a man is dead and is to be buried here. The chief mourner returns home and announces to the dead that a burial place has been prepared. Those that have remained at the burial site dig the grave, making the measurements very exact so that the coffin will fit the grave. At the bottom they put sand mixed with lime and pound it down hard so as to form a solid bed for the casket to rest upon.

Two memorial stones have already been prepared. They are exact counterparts of each other. One of them is to be set up and the other buried in the ground at the foot of the grave. If the one that is set up is injured or destroyed this buried one can be dug up and erected in its place. These stones are called the *Chi-suk* (誌石) or stone descriptive of the character of the dead.

The next work is the preparation of the *sang-jo* (喪輿) or "Death Carriage," by which is meant the bier or catafalque. In ordinary cases this is rented for the occasion but in extraordinary cases a special one is made. It is supposed to resemble in shape the ordinary Korean covered *kama*, or two men chair, or litter in which people are carried about in lieu of wheeled vehicles; but it is made longer to accommodate the recumbent posture of the dead. It is covered with a rigid canopy or roof and the sides are inclosed. The whole is painted in the most gaudy and fantastic colors, a mixture of the Korean cardinal colors, red, blue, yellow, white and black, and is supported on men's shoulders by a network of poles and ropes. The number of carriers is determined by the size of the bier and the splendor of the occasion. Anywhere from eight to forty men may be employed to carry the "Death Carriage." They are all dressed in coarse linen with a tall linen cap.

One of the most important points about a funeral is the making of the *Sin-ju* (神主) or "Spirit Master." It might be better described as the "Spirit Tablet" for it consists of a plain piece of chestnut wood ten inches long, two inches wide and three quarters of an inch thick. It is left unpainted and nothing whatever is written on it, but with it is placed a sheet of paper on which is written the name and office of the deceased. This piece of wood is placed, together with the paper, in a little box made specially for it and painted black. This *Sin-ju*, or Spirit Tablet, is made of chestnut wood because the Koreans believe that when a chestnut sprouts and the meat of the nut is used in feeding the growing sprout, the shell does not decay but remains attached to the root of the tree until the latter dies. Thus they believe the *seed* is preserved, and this typifies the long life of the family. This tablet is kept in the house for three years, until the period of mourning is past, and then it is placed in the *Sa-dang* (祀堂) or "Soul House," preferably described as the Ancestral Tablet House. One of these tablet houses is found connected with the residence of every well-to-do gentleman. The use of a separate tablet house has of late fallen somewhat into disuse because of the danger of having the tablets stolen and held to ransom. To lose the *sin-ju* is an unspeakable calamity.

Before burial it was formerly the custom to carry the body of the dead to the Ancestral Tablet House to let him "take a look" at it, but of late years it has been considered sufficient to carry the *hon-p'ak-kwe*, or "Spirit Box" to the Tablet House instead; but at the same time the coffin must be moved a little as if it were to be taken also.

All is now ready for the funeral procession, which is a grand spectacular display. On it the heir sometimes squanders a half of his patrimony. Korean folklore is full of stories telling of how the son, out of filial piety, spent the whole of his patrimony on his father's funeral. Nowadays such devotion is found only in books and traditions. The funeral procession forms in the late afternoon and a start is made just at twilight. The reason for this is that at this hour the streets are less likely to be crowded; it is the quiet time of the day and the spirit of the dead is less liable to be disturbed by the street cries and by the shouts of hucksters. It seems, from this, as if the Koreans believed that the spirit of the dead still accompanies the dead body.

First in the procession come two men abreast dragging after them huge torches made of brushwood tied together. The lighted ends trail on the ground leaving a wake of sparks. Now and again they will raise the torches and whirl them about their heads until they break into flame again. Behind these comes the procession between two lines of lantern-bearers, each lantern being made of an iron framework over which is draped red and blue gauze silk. This silk prevents the candles being blown out by the wind but it is quite diaphanous. First in the procession proper comes the master of ceremonies mounted upon a horse, and behind him marches a man bearing aloft the *myŭng-jŭng* or banner inscribed with the name and honors of the deceased. Then comes a line of lanterns across the street connecting the lines of lanterns on the sides. Then comes a sort of cabinet or shrine containing the "Spirit Box" and the "Spirit Master," or tablet. On either side of it march the female slaves of the deceased with enormous piles of hair on their heads. They may number from two to half a dozen. Then, after another line of lanterns comes the catafalque which surges along slowly upon a mass of writhing shoulders, the bearers chanting a weird song which

enables them to keep in step. They have been given copious draughts of wine and it is only their numbers that keeps them on their feet. If the deceased is of high rank a man will be standing on the bier at the front of the casket ringing a bell and "marking time" for the bearers, and another stands at the back, for the the same purpose. Along either side of the catafalque walk a number of banner-carriers, each banner recording the merits of the deceased. These are often sent by the friends of the dead and correspond to the flowers which friends send, as expressions of their love, in western lands. Immediately behind the catafalque comes the chief mourner in a *kama* or chair covered with coarse linen and on either side walk the husbands of his female slaves. Then come, in single file, the chairs bearing the other members of the bereaved family, also flanked by the husbands of the female slaves of the dead man's relatives. After these comes a long line of more distant relatives and friends numbering anywhere from ten to a hundred, all in chairs. The whole is flanked by lines of lantern bearers and the rear is brought up by a howling crowd of street boys who follow in the wake and add noise if not dignity to the obsequies.

It is of course against the law to bury a body inside the gates of Seoul, nor can the dead be carried out by any of the seven public gates. Two of them have been reserved for this special purpose, the Little West Gate and Water-mouth Gate.

When the procession arrives at the burial place the catafalque is placed under a temporary shelter and the whole party spend the night in a neighboring hamlet or in huts erected for the purpose. Early in the morning the banner inscribed with the name of the dead is laid over the coffin and a little food is offered the dead, and after all have bowed and wept the casket is placed on two transverse poles and carried to the grave and set down directly over the grave but resting on the poles. A careful examination is made to see that the coffin will exactly fit the grave and then by means of a wide-piece of cloth, let under the coffin, it is lowered to its last resting-place. As this is done great care is taken by the help of a compass to have the coffin lie in just the direction that has been determined upon. A piece of black silk is then laid over the coffin and above this a thin board. Lime is then

packed in the sides and laid above the coffin to a depth of two inches, after which the grave is filled even full with lime and earth mixed.

The form of a Korean grave plot is very fine. It is a question whether the shape and appointments of a Korean grave are not the finest in the world. The gentle southern slope of a hill is dug into and a platform made, the earth being formed into a curved bank on either side so that the grave proper lies in the hollow of a crescent. Then in front the soil is terraced down to the original slope of the hill. Nicely turfed and well taken care of, this grave is simply exquisite in its simplicity and neatness. Such a grave requires a space at least sixty feet square.

The chief mourner now takes his place on the first terrace below the grave and facing it, while behind him are ranged all the other mourners and friends. One of the mourners then announces to the spirit of the mountain that the deceased has now been buried here, and a little food and wine is set out for the delectation of said mountain spirit. The Chi-sūk or memorial stone of which mention has been made is then buried at the foot of the grave. The Sin-ju or tablet is then brought out and one of the mourners takes a piece of paper and writes on it with white ink the name of the deceased together with his rank and also the name of the chief mourner. Announcement is made to the dead that the "Spirit Master" and the "Spirit Box" will be duly deposited in a safe place at home. The different epitaphs and elegies in praise of the dead are then recited. This finishes the service at the grave and the chief mourner taking the "Spirit Box," etc., returns to his home leaving behind only enough people to see that the earth is heaped high over the grave in a circular mound and carefully turfed.

For three years the *Sin-ju* is kept in the house, until the days of mourning are over, and then it is deposited in the *Sa-dang*. The "Soul-box" has played its part and after a few weeks is destroyed.

Beside the memorial stone at the grave it is quite common to set up beside the grave the stone image of a boy, a sheep, or a horse, while directly in front of the grave a smooth stone slab is placed, to be used in offering the annual sacri-

fices of food to the dead. On the first terrace below the grave two stone posts may be set up, one on either side, to represent the approach to the grave.

Not infrequently the grave is dug a little to one side of the middle leaving room for the wife of the deceased to be buried beside him when she dies. In that case they both are covered by a single mound of earth.

Korean Products.

Sesamum. The first mention of Sesamum, or *gǎ* as it is called in Korea, is during the time of the Eun Dynasty (殷) in China 1401-1154 B. C. At that time, we are told, sesamum oil was used to eat and to boil criminals alive. The latter use of it gives the reason why it came to be mentioned in history. The rapidity of the spread of the use of sesamum oil was next only to that of rice, and animal fat rapidly gave way to this product as an illuminant. Its use is said to have begun in Korea at the time of Kija but there is reason to believe that the *teul-gǎ* or "wild sesamum" had been long in use before that date. Tradition makes mention of it as far back as the days of Tangun. The wild tribes which rendered tribute to the great Ha-u-si (夏禹氏) are said to have worn coats oiled with the wild sesamum oil. So there are two varieties in Korea, the cultivated and the wild sesamum. Of the wild sesamum only oil is made and it forms a very important commodity to the Koreans. With it they make the oiled paper with which all better class floors are covered, the universally used rain-shoes, rain-coats and rain-hats are all protected by this oil. The Korean hat is immediately destroyed by rain and the rain-hat or hat-cover is always carried when the weather is threatening. This oil is used in almost all the fans produced in Korea, while tobacco pouches, umbrellas and many other useful articles require the use of this oil. Images of Buddha are commonly polished with it and until petroleum was introduced it was a common illuminant.

Of the cultivated sesamum there are two varieties, the black and the white. The oil from these is of a more delicate

quality and is used very often in foods and in medicines. It is also ground up into a meal and is called "Sesamum Salt" which is used as a sort of shortening in cakes. Of both the black and white they make candy and pastry. Of the black variety they make the little flat ebony-black cakes which we see so often hawked about the streets.

Sesamum oil is a prime necessity in every fairly well-to-do house. The greatest amount of it is raised in Kyŏng-geui Province, though of course it grows practically everywhere in Korea.

Buck-Wheat. Formerly buck-wheat was considered a mere weed but in the ancient days of the Ang-nang tribe which occupied the present Whang-hā Province it became a cultivated plant in the following manner. An old man was working in his field along whose edge grew some wild buck-wheat. The birds were eating it with such gusto that the old man gathered some of the seeds and ground them up. To his surprise they produced a flour similar to that of wheat and practically as good to the taste. The chief of the tribe learned of it and named the newly discovered cereal *mo-mil* or "corner wheat" because of the angular shape of the kernel. This is perhaps the first mention in history of anyone getting a corner on wheat.

Buck-wheat flour is used almost exclusively in the making of a sort of vermicelli which is the main ingredient of that favorite Korean dish, *kuksu*. It is one of the sights of Korea to see a native get an endless chain of *kuksu* started down his throat. He seldom "bites it off" till the bowl is empty. Coarser kinds of buck-wheat flour are used in making what is called "dog-bread" which is too good to feed to dogs but corresponds perhaps to the coarse rye bread so common in Europe. Buck-wheat today is raised most largely in this province and in Kang-wŭn Province though Pyŏng-yang is the traditional home of the Korean's beloved *Kuksu*.

Potatoes. So far as we can discover the potato is indigenous to Korea. Its name *kam-cha* is from the Chinese but while the Chinese potato is the sweet variety the Korean is the genuine "Irish" potato. It is sometimes differentiated from the Chinese tuber by the name "chestnut potato" because of its supposed resemblance in shape and

texture to that nut. The use of the potato in Korea is very ancient but is confined to the mountainous districts of the east and northeast. It is considered a very lowly diet and is scorned wherever rice can be obtained. In a few prefectures such as Kim-sŭng and Whe-yang potatoes form the staple food of the people and rice can be found only at the uns whither it is brought with great difficulty for use in feeding travellers from the capital.

Turnips. This humble vegetable, called *mu*, plays a most important part in the Korean larder, but it has never commanded the attention of the historian or the poetas have the staple cereals. We have no data whereon to base a statement as to whether it is indigenous or exotic but the fact that the Chinese turnip is generally red while the Korean is white might perhaps be taken as an indication that the Korean turnip is indigenous. It is used from one end of Korea to the other, generally in the form of a pickle. The insipidity of boiled rice has led, here as elsewhere, to the use of all sorts of condiments whereby to make it "go down." And of these various side dishes the turnip preserved in brine is the most common. It is also eaten raw, when fresh, and occasionally is used in a soup. As a pickle it forms one of the forms of *kim-chi*. Cut in thin slices, dried and mixed with a salty sauce it makes another condiment called *Chang-a-ji*. Mixed with chopped shrimps and ceyenne it is called *Chŭt-mu* or "milk turnip." From the ingredients it would seem to lack the mildness of milk.

The best turnips are grown in Kyŭng-sang Province where they sometimes attain a length of twenty inches and a diameter of four inches. These are brought to Seoul only for use in the palace.

Cabbage. This is a sort of cross between cabbage and lettuce but possessing neither the flavor of the one nor the delicacy of the other. Next to the turnip it forms the most important base of the ubiquitous *kim-chi*, the proximity of which is detected not by the eye alone. This vegetable is called *pā-chu* and the *kim-chi* made from it is rather more delicate than that made with turnips. Whatever else a Korean table may or may not contain it will always contain a bowl of *kim-chi* of one kind or the other. The

cabbage, kim-chi, is used more in and about large centers like Seoul while in the country turnips are most used. At the present time both kinds are almost universally used in Korea. The best *pā-chu* is grown in and near the city of Seoul, though in P'yŭng-yang a very fine quality is grown.

Onions. This vegetable is of such importance in Korea that it takes a leading place among the secondary food products. The Koreans believe that the onions grown north of the Im-jin River are of Chinese origin, having been introduced in very ancient times, while those grown south of that river are a native product. This is a reasonable supposition, for in very ancient times Northern and Southern Korea were completely separated from each other, the people of these two sections having an entirely different origin. And besides this, the northern and southern onions are very different; the northern is smaller and "stronger" than the southern. The northern onion is supposed to have originated at Ch'ong-yŭng (葱嶺) "Onion Pass," in northwestern China.

The onion is used by the Korean the year round. The seed is sown in the spring and while the plants are still very young some of them are pulled. The bulb itself is too small to be of much use so the tops are eaten. At this stage the leaves are about six inches long. Later a second stage is reached and at this time too the tops are eaten. A third stage produces a fair sized bulb. In the fourth stage the onions are dried for use in winter. In the fifth stage the onions, having sprouted in the late winter, are used until the new spring onions begin to grow.

They are never eaten alone, as with us, but are cut up and used as a flavoring with other food. In this way they form a necessary ingredient in a vast number of Korean dishes. In fact there are very few dishes in which they do not figure. The Koreans are well aware of the medicinal virtues of the onion and they believe that this vegetable is an antidote against many evil humors which float in the air. Onions are also used in certain medicines.

Cayenne. The Koreans believe that red-peppers are never used in China. True it is that there is no Chinese Character for red-pepper. There is a Korean tradition that in ancient times the Chinese got hold of some red-pepper

seed but having no use for it they sent it to their fierce neighbors the Koreans hoping that the fiery pod might help to tame the wildness of the Korean nature. This is mere fancy but is firmly believed throughout the peninsula. The fact is that the red-pepper is a product of Southern Korea. The Southern Koreans were probably of far southern origin and it is not unlikely that their ancestors brought the seeds of this plant from the tropics. The very existence of this plant, and its universal use, would help to determine the fact of the southern origin of this people, for the red-pepper is essentially a tropical product. The Koreans value cayenne because (1) they believe it is an antidote against poisonous exhalations; (2) because it induces warmth in winter; (3) because it preserves food; and (4) because it prevents sickness from "high" fish or meat. The red-pepper grows best in Chül-la Province, the town of Sun-ch'ün being celebrated as the place where the finest is grown.

One of the prettiest sights in Korea is that of the thatched roofs of country houses covered with the vivid red of peppers placed there to dry in the sun. Sometimes whole hill-sides are covered with them, spread out to dry; and are visible many miles away.

Review.

In the *New England Magazine* for June, REV. W. E. GRIFFIS, D. D., has an article on "Korea, the Pigmy Empire." It is profusely illustrated with reproductions of photographs most of which are familiar to residents of Korea but which are doubtless new to the readers of the *New England*. The article is written in the finished style of all of Dr. Griffis' work and touches upon geographical, historical, political, social, industrial and economic questions. Whatever comes from his pen is sure to be entertaining, while his familiarity with his subject vouches for the trustworthiness of his statements. We do not quite grasp the significance of the title of his article; for as Korea has an area equal to that of France and a population once and a half as great as that of Spain the

term "Pigmy" must be understood to refer either to Korea's intellectual or physical power. Dr. Griffis gives a careful description of Korea's geographical position and topographical structure but perpetuates that mistaken idea that the lake on Pāk-tu San is the source of both the Amnok and Tuman rivers. He refers here again to the interesting tradition that Arab traders came to Southern Korea in the days of Silla. As we have pointed out before, there seems to be some difficulty in accepting this as historical, first because there is no mention of the fact in the very full records of Silla, second because, although an Arab geographer mentions Silla, we find in the Scriptures the name of Silla as a town somewhere in Syria; third because of the articles said to have been exported from Silla. Ginseng is a product of the north and has never been cultivated until within comparatively recent years; aloe and camphor have never existed in Korea and satin has never been manufactured here even in Korea's palmiest days. The breed of Korean horses is extremely small and that Arabs should have exported saddles to Arabia seems quite beyond the bounds of reason.

Ginseng

In his descriptions of Korean customs, dress, etc., Dr. Griffis is specially interesting and true to life. His portrayal of particular phases of social life could not be improved upon. Now and then, however, we have to disagree with him; as, for instance, where he says: "Another phase of life is the skill of the burglar who becomes a sapper and miner, often removing without noise the foundation stones and getting up through the flue into the house." This is an extremely unusual method of house-breaking. In fact we have never before heard of it; but, upon inquiring, find that it is sometimes mentioned in Korean stories. It is, however, hardly true to life to say that this is a common occurrence.

Burglars

The historical utterances of Dr. Griffis show careful research but it is a question whether historical and geographical names should be given according to Japanese spelling. There is no such place as Chosen, Chosūn being the proper term. Shiura never existed with that name, Silla being the proper name. No foreigner in Korea would recognize Pāk-je under the Japanese pronunciation of Hiaksi. Neither the Chinese Gowli nor the Japanese Korai properly represents the Korean

name Koguryū. But all these are, of course, minor matters. Dr. Griffis' description of Korea's opening and her present political status is very brilliant and shows that he has watched with great care her metamorphosis from a hermit state.

This excellent article forms a striking contrast to that of Mr. Alfred Stead. It is as reliable and adequate as that was superficial and misleading; and this too in spite of the fact that while Mr. Stead visited Korea and described it as an eye-witness Dr. Griffis has never enjoyed that opportunity.

Odds and Ends.

A Government Stock Farm.

On the southern slope of Nani San not far from the South Gate there is a magnificent site for a gravē, according to Korean ideas; but it has never been used because in the days of the founder of this dynasty, five centuries ago, the celebrated monk To Sūn prophesied of this spot that if anyone should be buried there his family would be very prosperous for a time but at last the head of the house would be executed and his body cut in six pieces and sent about the country as warning against treason. When the question came up as to where the government should establish a stock-raising farm to supply animals for sacrifice, this spot was determined upon, for as the sheep and pigs raised here would be cut in pieces and sent away it would fit in well with the prophecy. This place is called the Chōn-sang-sō or "Office for keeping the animals."

Cats Cave Felem.

"Beware the Cat" is the moral of the following anecdote which is vouched for by all the scrupulousness which characterizes the Korean story-teller. A man once had a pet cat which, as he was a bachelor, shared his bed and board. In this he was perhaps more fortunate than some of his married neighbors and he should have been willing to overlook certain small shortcomings in his feline companion. Like all Korean cats, this one had learned the fatal truth that stolen sweets are sweeter for the theft; with the result that one day she found a watery grave in the river at the hand of her irate master. The following day the

man took his fish-line and betook himself to the river's bank to fish. It was not long before he "got a bite" and landed a fine big fish. He took it home in triumph and prepared for a feast. The old woman who acted as his cook eyed the fish suspiciously and advised him not to eat it, but he would not listen. She made a tempting stew but still averred the fish was bad. He ate his fill but was immediately taken with awful cramps and fell to the floor in his death agony. From his mouth there came tufts of cat's fur, verifying too truly the old woman's suspicions.

**The Goose that laid
the golden Egg.**

His name was Yi, which by interpretation means Plumtree. Now Mr. Plumtree was a Korean of a nomadic turn of mind. He spent his time wandering about the country seeing the the sights and enjoying himself generally. He was not encumbered with superfluous wealth but he had enough to keep him on the road.

Having travelled over all the "eight provinces" he crossed the border into China and worked his way south till he approached Nanking, then the capital of China. One afternoon as he was approaching a village he saw a magpie seated on the cross-beam of a gateway but on coming near he found that it was only a painting of a magpie, but done so skilfully as to deceive the eye at a little distance. Wondering who the artist could be he called out to the gateman but instead of that a girl came out and asked what he wanted. The girl was the most beautiful he had ever met. He asked who the artist might be and she said, "I painted the magpie. You see, I am an orphan and have not enough money to pay the funeral expenses of my mother. So I painted the magpie hoping that some one might come along to whom I would sell myself as a slave for a single day and thus gain the necessary money to bury my mother."

Young Plumtree was a good-hearted fellow and pitied the girl so much that he then and there put in her hands all the money he had about him and told her to go into business and earn enough to bury her mother. Her gratitude exceeded all bounds for he had saved her from an awful fate. She took the money and Plumtree went on his way a beggar.

in China

*Girl
Artist*

A year later as he was wandering about the streets of Nanking he met this same girl and she gladly told him that she had succeeded and that she would like to reward him ; but the only thing she had was a screen on which was a magpie that she had embroidered. She told him to carry it home, put it in a closet and look at it *only once a day*. He wondered at this injunction but obeyed. Reaching home at last he put the embroidery away and would have forgotten all about it had not poverty driven him to think of pawning it. When he opened the box in which it lay he was astonished to see a little bar of silver drop from the beak of the embroidered bird. Was ever such a thing seen before ! He took the money and bought rice and wood. The next day he looked again and another bar of silver rewarded him. And so it went on day after day until he was a very wealthy man. At last the time came for him to die and calling his son he told him the secret and charged him to look at the bird only once a day.

The boy promised to obey but after the three years of mourning were over he became a spend-thrift and forgetting his father's words began to take a peep at the bird two or three times a day. This made him reckless and one day he kept looking every few minutes all day long and each time was rewarded by a silver bar.

But the next day when he opened the box the bird looked tired and sick and instead of silver, tears dropped. The young man then remembered his father's words and was struck with remorse. That night a beautiful young girl came in his dreams and chided him for his folly and said his good fortune had flown. And so it proved, for when he went to see the bird the next day it was gone and the silk panel on which it was embroidered was a blank.

So Plumtree Jr. died of starvation.

Question and Answer.

Question. Why do Koreans prize so highly the old water-worn stones that we see in their gardens, placed upon pedestals ?

Answer. The Koreans suppose that some of these stones were originally clay through which ran the roots of a tree. In the course of time the clay hardened into stone and the roots died and fell away leaving those curious holes. For this reason they are monuments of great antiquity. A gentleman arranges a mound in his garden and on top plants one of these curious stones and the latter gives to the garden a look of extreme antiquity. If moss be growing on the stone or, better still, if a little pine tree be growing from a crevice in it, the value is greatly enhanced. A good specimen will bring anywhere from forty to two hundred dollars. Such stones are not considered beautiful but they are curious and interesting and stimulate the fancy. Many a Korean poem has been written about the Ko-sūk (古石) or "Ancient Stone" as it is called. One of the best of these compares a certain stone to Mu-san (茂山) a great mountain in western China which has twelve peaks. Addressing the stone the poet asks "Why, since Mu-san has twelve peaks, do you have only eight?" and the stone answers "Do you not see? I am using four of them as legs to stand upon." If the reader fails to see any poetry in this we will refer him to the original Chinese where he will perhaps find it.

古
石
aw
茂
山

The Korcan fancy for the "Ancient Stone" is simply another illustration of the fact that the element of the grotesque enters largely into his idea of art. The dragon, the phoenix, the fabulous tortoise or that hybrid monstrosity which, Polonius-like, is variously described as a dog or as a lion is the favorite *motif* in Korean art. Nature as she shows herself every day is not bizarre enough to awaken his enthusiasm. The Korean's art, like his literature, is filled with the uncouth, the fanciful.

Question. Can you tell us about the famous women of Korea, or do not Korean traditions bring the fair sex to the front?

Answer. We have before us now a book in which a very few (or, to be exact, 131) of the most famous women of Korea are portrayed. This will indicate how difficult it would be to do the subject justice in this department. We shall soon begin a series of articles on the famous women of Korea and we beg the questioner's patience until they appear.

Editorial Comment.

It was with consternation that the foreign community in Korea learned of the illness of His Majesty, King Edward VII, and we shall await most anxiously the arrival of further news from London. Meanwhile preparations for the festivities which were to mark the coronation day have been postponed. We join with all others of whatever nationality in the earnest hope that medical skill will triumph and that King Edward will yet be enrolled in the glorious list of British sovereigns.

The fact of main importance during the month is the copious fall of rain on the 12th and 13th. Things were beginning to look very dark for the Koreans. Another week of dry weather would have been disastrous for the rice. The rain came most opportunely and has changed the whole aspect of things. It is thus that every rice-growing country is kept on the tenter-hooks every summer. Rains must come "just so" or else the whole system is upset. On Friday Koreans were in distress because it did not rain. On the following Tuesday they wore long faces and shook their heads and said, "If this rain keeps up it will mean disaster, for it will wash out the rice fields." In other words, to grow rice and be sure of a fairly steady success the farmer himself must have his hand on the spigot; but as things are not arranged that way, the Koreans have a good rice crop about once in three years. A magnificent crop of barley, which has already been harvested, together with full rice fields will put Koreans in an enviable position. There is always a market for their surplus product and it will mean a much freer circulation of money than we have seen for several years.

Has the time not come when the foreigners in Seoul will select some one of the many beautiful places within five miles of Seoul as a summer retreat? There is no place in the east that lends itself more perfectly to such a plan. It is this very wide range of choice which makes it hard to decide. The monasteries among the mountains back of Seoul are the only places at present where foreigners in Seoul can go and find accommodations. The monks hustle their Buddhist para-

phernalia out of sight and rent their buildings at very reasonable rates. But after all what is there to do in such a place? It is so high that during the rains it is a constant vapor bath and when the sun shines it is too hot to climb the steep paths. The time will come when Seoul will have its summer place in the hills just as Nagasaki has its Onzen or Kobe its Arima. The desirability of having a common place of rendezvous for the summer is very great. At present we scatter in all directions and live more or less like hermits during the summer but if we could have a common sanitorium we could enjoy the clean air of the country and at the same time have a much greater variety of amusement than we have now. Some would enjoy various kinds of meetings during summer if enough people could congregate at a certain place. A summer vacation should be a mental as well as physical rest, and a certain degree of social amusement would help materially toward that end.

The acceptance, by His Majesty, of the invitation to send a Korean government exhibit to the Louisiana Purchase Exposition shows a laudable determination to take advantage of an excellent opportunity to keep Korea in line with the other treaty powers. A failure to take part in this exposition would probably be interpreted as a failure to "toe the mark," though of course no power is in duty-bound to exhibit. Such a country as Japan has much more at stake in such an exhibition than Korea and could expect to reap material benefits proportionate to the outlay, because America is a heavy importer from Japan. The benefit that Korea would gain from it is of another kind and yet no less real. The peculiar position which Korea holds in the Far East warrants her in seizing every opportunity to impress upon her sister powers the fact of her complete autonomy, for the more firmly this fact is established in the minds of those powers the greater will be the moral obstacles in the way of possible disintegrating elements. An ancient prophecy in Korea states that *when white pines grow in Korea all the territory north of the Im-jin river will go to the Tartar and all to the south of it to the Shrimp*. The shrimp is a term which for many centuries has been applied to Japan, because of a fancied resemblance between the shape of the Japanese islands and the shrimp. Now Korea's

are interpreting the prophecy by saying that the "white pines" are *telegraph poles* and that the concession for a railway from Seoul northward to one syndicate and another for a railway south from Seoul to Fusan to another is the beginning of the fulfillment of the prophecy. Of course this is fanciful, and yet it must be confessed that this interpretation is a rather clever one.

We believe that Korea can get together an exhibit that will do credit to her and we trust the matter will be pushed vigorously.

We have received a letter from a Japanese gentleman criticizing our attitude in regard to the attack on Bishop Moore and his party last month. He claims that the Bishop was to blame for the whole thing. Well, as the Bishop and his ricksha had merely crossed the railway embankment on the public highway, and as there was nothing to show that this was prohibited, we would like to know why he was under arrest at the hands of a Japanese coolie? Until this question is answered and the right of that coolie to violently detain the Bishop on a Korean public road is demonstrated, we decline to discuss the question. So long as our correspondent assumes that any Japanese coolie is provided with constabulary powers and can hold up an American citizen on the highway even for a single minute, there is no common ground for discussion.

The government cannot be too highly commended for the formation of a Board of Health in Seoul looking toward the taking of preventative measures against an outbreak of cholera in this country. It is all about us in China and in Japan and already the dread infection has attacked the frontier town of Eui-ju on the Yalu. It is hard to see how its spread can be confined to the northern border. We realize how difficult it would be to effectively quarantine any one town or district in Korea but the attempt itself would be a very laudable thing and would demonstrate at least the desire of the government to save the people from a recurrence of this awful scourge.

The appointment of a separate U. S. Consul-General in Korea in the person of Mr. Gordon Paddock is a recognition on the part of the American government of the growing import-

ance of American interests in Korea. A list of all the western foreigners in Korea would show that Americans far outnumber any other nationality and a comparative estimate of the amount of western capital invested here would show the same thing. The last five years have seen a very rapid growth in American enterprise in this country. The opening of the mines at Un-san, the building of an electric railway and an electric lighting plant and the establishment of an agency of the Standard Oil Company are among the most striking material developments, while the rapid growth in the number of Christian missionaries and their establishment in many new points in the interior points to another important line of development.

News Calendar.

Gordon Paddock, Esq., by appointment of President Roosevelt and approved by the Congress, has been promoted to the position of United States Consul-General to Korea; in addition to the position he already held as Secretary of Legation. He took the oath of office July 1st.

The 14th of July, the great French holiday, was signaled by a reception at the French Legation which in spite of the very inclement weather was a brilliant affair.

Hon. John Barrett, Commissioner-general to Asia for the Louisiana Purchase Exposition to be held in St. Louis, U. S. A., in 1904, arrived in Korea on the 11th inst. and was presented to His Majesty, the Emperor. From the Directors of the Exposition he presented the Emperor with an invitation to attend the Exposition in person and to appoint a commission to make a Korean Government exhibit. This invitation was engraved on a handsome plate of solid silver fourteen inches long by twelve inches wide. It is a counterpart of the piece of plate presented to the Emperor of Japan. The Emperor accepted the invitation and signified his intention to send an exhibit to St. Louis.

Kim Man-su, who has lately returned from Europe where he was Korean Minister to France, has been appointed Minister to the United States.

Cho Keui-ha has been relieved of his position as Governor of North Kyŭng-sang Province. We have private advices from Tā-ku, the capital of that province, that never within the memory of living man has that province been so grossly oppressed as by this young man. His extortions are indescribable and his removal takes place just in time to save him from physical violence. But though he has resigned he is not yet

out of danger; the people of Ta-ku and the province say that he shall not go before he has paid roundly for the beatings and imprisonments which he has imposed upon men of wealth there. The native papers say that one day a gentleman came into the presence of this governor and the latter admired the man's hat and asked to see it. The man took it off and instantly the governor called for the guards and had the man bound and thrown in jail on the charge of having taken off his hat preparatory to attacking the governor's person. The result was a few more bags of rice in the governor's private store-house. Yi Hön-yong has been appointed governor in his place.

The prefect of Kim-p'o near Seoul remitted the taxes in his district because of great distress through famine but now that the Finance Department is using such stringent measures to force the prefects to produce the money the people of that district have made the utmost exertions and have raised the necessary amount to free their prefect.

The Famine Relief Bureau has announced that all Koreans in the County who have given a million cash from their private funds to aid the destitute will be given the honorary title of secretary of the Famine Relief Bureau while those who have given lesser sums will be given presents.

Yun Chi-ho, the Superintendent of Trade at Wonsan has sent a letter to the Foreign Office asking that the Chinese Government be asked to appoint a Consul to that port to look after their nationals who amount to upwards of 200.

The P'yüng-yang Regiment which has come to relieve the Regiment that has been sent back north are being housed at the Independent Club house near the arch until barracks can be prepared for them.

Heretofore the Home Office has had charge of all business relating to Monasteries in Korea but now a Monastery Bureau has been established outside the East Gate at Wün-hung-sa which will have charge of all matters relating to Buddhism.

The rainy season opened with a small deluge on Saturday night the 12th inst. and for two days we were well-nigh under water. The rice fields in western Korea are all full and indications point toward a heavy crop. The river rose about fourteen feet. Great masses of drift wood and the debris of houses was swept down the stream. The bodies of animals floated down in considerable numbers. One man came astride of his roof calling lustily for help. Reports have already begun to come in of the accidents caused by the rapid rise of the water.

In spite of famine conditions last year two hundred ex-prefects are to be deprived of their rank because the full amount of taxes has not been collected.

The memorial service to Rev. H. G. Appenzeller was held in the Chong-dong Church on Sunday the 29th of June and there was a very large attendance on the part of foreigners of all nationalities in Seoul. The biographical sketch of Mr. Appenzeller's career was delivered by Rev. W. C. Swearer. The memorial address was delivered by H. B. Hullbert. Hon. H. N. Allen, the U. S. Minister, followed with very ap-

propriate remarks. It is the universal feeling throughout Korea that in the death of Mr. Appenzeller Korea suffers an inestimable loss. Koreans of all ranks of society from the highest to the lowest have been hearty and sincere in their expressions of sorrow over this sad event.

The trial of fourteen Koreans arrested on the charge of conspiring to revive the Independence Club is evidently near at hand for they have been removed from the common prison to the jail connected with the Supreme Court.

A water-carrier of Sal-yim Dong near Chin-ko gā in Seoul is in luck. In dipping for water in a neighborhood well he "got a bite" and drawing up his cord found that he had hooked a counterfeiting machine. Some one had evidently thrown it there to avoid complications. The Police Department rewarded the water-carrier with forty dollars.

The notorious governor of Whanghai Province, Yun Tūk-yūng, whom the people charged with such gross indirection, has resigned and Yi Young-jik has been appointed in his place.

A report recently made from P'yūng-yang to the Korean society in Tokyo shows how slowly the Koreans take up with changes in the monetary standard. According to this report there are still \$30,000 in copper cash in that city. Of nickels there are \$500,000, of copper cents \$3,000, of Japanese silver \$190,000 and of Japanese paper money only \$350. The first and last items are the significant ones, for copper cash has nearly disappeared from Seoul and paper yen are everywhere.

We note with pleasure the return of Misses Pash and Perry to the Home for Destitute Children in Seoul. This is a genuinely charitable institution and is deserving of the hearty support of both foreigners and Koreans.

Min Young-sūn has secured property in the vicinity of Yong-tong-p'o, where the Seoul-Chemulpo and Seoul-Fusan Railways meet, with the purpose of opening a large trade market.

The name of the new Western Palace in P'yūng-yang will be P'ung-gyūng Kung (豐慶宮) or the "The Palace of Plenty and Happiness."

Yi Kōn-t'āk, the Judge of the Supreme Court, has resigned and Yi Yu-in has been appointed to the place.

The two parties who have taken opposite sides on the question of elevating Lady Om to the position of Empress have been silenced by Imperial order but another party has arisen whose idea is to urge that the Emperor choose an Empress from among the Korean peeresses.

The *Japan Gazette* informs us that at the time of the collision the Kuma-gawa Maru had forty-six passengers on board of whom eighteen are missing besides eight of the crew. One American, fourteen Koreans and three Japanese passengers were lost. It is stated that a "dense fog" was the cause of the collision.

The Home Office has appointed a boundary commission in the person of Yi P'im-yun who has started for the north to inspect the northern boundary.

Korean islanders off the coast of Chung-ch'ūng Province are greatly distressed because they ignorantly suppose that the surveys of the Jap-

anese and the setting up of stones to be used as landmarks are a sign of war. Many have left their homes and sought security among the hills. The governor asks that messengers be sent from Seoul to assure these people that their fears are groundless.

A report on the output of native placer mines in South P'yŭng-an Province gives the following figures as a year's output: From Sun-an, 20,000 ounces; from Suk-ch'ŭn, 600 oz; from Cha-san, 700 oz; from An-ju, 700 oz; from Sŭng-ch'ŭn, 500 oz; from Yŭng-Wŭn, 200 oz; from Kang-sŏ, 100 oz; from Kang-dong, 30 oz; from Yŭng-yu, 200 oz; from Tŭk-ch'ŭn, 50 oz; from Kǎ-ch'ŭn, 100 oz. From North Pyŭng-an Province the returns are as follows: From Yŭng-byŭn, 1,000 oz; from Sŭn-ch'ŭn, 15,000 oz; from T'a-chŭn, 1,000 oz; from Sak-ju, 1,000 oz; from Chŭng-ju, 100 oz; from Kwak-san, 100 oz; from Ch'ang-sŭng, 1,000 oz; from Eui-ju, 500 oz; from Ch'o-San 400 oz; from Kang-gye, 1,000 oz; from Pak-ch'ŭn, 200 oz; from Un-san, 200 oz; from Heui-ch'ŭn 300 oz. In all the amount is 44,880 oz. On this amount the government tax is \$112,000.

The prefect of Pu-yŭ has given a large amount of seed rice to the people of his district in order to enable them to plant their rice fields.

The Foreign Office has paid the \$3,000 demanded by the Japanese as payment for floating wreckage picked up by Koreans and used for firewood. But the Foreign Office protests that the demand is illegal and says that such demands will not be complied with in future.

Those men who memorialized the Emperor, opposing the elevation of Lady Om to the position of Empress, have been arrested and thrown into prison.

Min Yŭng-ch'an, the Korean Minister to France and Belgium, arrived in Brussels on May 8th and copies of the ratified treaty were exchanged.

Yi Chǎ-gak, the Imperial Commissioner to the Coronation of King Edward VII, telegraphed for instructions as to whether he should remain in London till the deferred coronation should take place or whether he and his suite should return immediately. The government cabled him to return immediately.

The Surveying Bureau has sent out a call for young men to act as clerks and writers in connection with the important work of making out new deeds for all the landed property in Korea.

Americans are having difficulty in securing their treaty rights in Seoul because of the action of the government in arresting Koreans who act as agents for the purpose of buying real estate. The U. S. authorities have had to make strong representations in order to secure the release of such agents and the recognition of definite treaty rights.

The Russian Minister to Korea, A. Pavloff, is about to leave Seoul on furlough.

A Bureau for the equalization of weights and measures has been formed and it is intended to prepare an exact standard for different kinds of measures and arrange for its adoption throughout the country.

The Korean Society of Tokyo has estimated the amount of money

in circulation in Korea as follows. Copper cash \$5,000,000, nickels \$14,000,000, copper cents \$890,000, brass cash \$90,000, Japanese coins \$1,550,000, Japanese paper, \$870,000, Korean silver dollars \$530,000, Korean silver 20 cent pieces \$150,000. The Korean silver has probably all been withdrawn from circulation and hoarded.

In the severe wind storm that raged on the night of 18th inst. twelve Japanese fishing-boats were wrecked at Chemulpo.

Yi Kōn-yung has gone to Peking to purchase a large quantity of edibles together with dishes and other things to be used at the celebration of the entrance upon the fifth lustrum of this reign, which takes place early in October.

A Korean named Yi Heui-ch'ul has taken a large amount of Korean goods such as screens, embroideries, tiger skins, pottery, decorated cabinets, etc., etc., to the United States, bent on trade.

Two hundred students of the Military school have been promoted to the grade of Captain.

Yi Seung-op has applied to the Department of Agriculture, Commerce, etc., for a permit to mine coal in Mu-an in Chulla Province, in the vicinity of Mokpo. It is said to be a fine anthracite.

Burglars set fire to and looted the house of a wealthy man in Chā-dong in Seoul on the 7th inst.

P'yūng-yang became so overrun with counterfeit nickels that the governor issued the order that anyone bringing counterfeit nickels through the gates of the city would be considered the counterfeiter and punished accordingly.

Four hundred dollars worth of newly printed postage stamps were recently lost at the new mint near Yong San and all the officials connected with the mint are to undergo examination.

A Japanese claims that the government cannot grant a permit to a Korean to mine coal in Mu-an, on the ground that the prefect of Mu-an has already granted him the concession. It will remain to be shown that a country prefect can make such a concession.

An interesting discovery was made by some Korean coolies who were bringing down bags of grain from Whang-hā Province for some Japanese. The bags were abnormally heavy and at last one of the coolies made an examination and found a large package of counterfeit nickels in the middle of the grain. They reported the matter to the customs authorities at Chemulpo and the grain was seized. The counterfeiters made good their escape.

Ten Chinese fishing-boats that came within the prescribed limits of the Korean coast have paid each a fine of ten dollars.

The government telegraphed the Korean Minister in Tokyo to secure the return to Korea of Yun Ch'i-o the cousin of Yun Chi-ho of Wonsan. This was not on any charge of wrong-doing but because the government desired to ask him some questions.

A man in Tūk-won (or Wonsan) sent a letter to the Bureau of Ceremonies complaining that some men had desecrated the grave of Ik-jo Tā-wang, an ancestor of the founder of this dynasty, by cutting thirty

pine trees near it and by burying a body in the vicinity. The government deprived the Governor of the province Si Chŭng-soon and the Superintendent of Trade Yun Ch'i-ho of their rank. Yun Ch'i-ho replies that this is something that occurred nine years ago, that the bodies were buried further than the prescribed limit of 630 paces from the royal grave and that the men who cut the trees have been punished long ago. He refuses to accept any responsibility, as the affair was settled long ago by a former incumbent. The government thereupon exonerated both the Governor and the Superintendent of Trade and censured the men who were evidently bent upon getting these two officials into trouble.

Work on the North-western Railway has been suspended for the summer but it is said that work will be resumed in the autumn.

In reply to the request of the Japanese merchants that the restrictions to Japanese emigration to Korea be removed the Japanese government is said to have replied that the securing of passports to Korea will be made very easy and that if there is any sudden necessity a passport will not be required. It is a well known fact that Japan does not send the best elements of Japanese society to Korea. In fact it has been Korea's standing complaint that questionable characters have been allowed to come to Korea who by their treatment of Koreans have helped to intensify the national and traditional prejudice of Koreans against the Japanese, to the great detriment of harmonious relations between the two countries. If, therefore, the above statement is true, as reported, it can not but prove hurtful both to Korea and to Japan.

Sim Sun-t'äk, Cho Pyŭng-se and Yun Yong-sun have been honored with the *Kwa-jang* which means the privilege to sit in the presence of His Majesty or to come into his presence staff in hand.

The government has determined to call to Seoul a body of troops from T'a-ku, Kang-wha, Wŭn-ju and Chŭn-ju in the same manner as heretofore they have been brought from P'yŭng-yang. This means a much greater concentration of the Korean army at the capital.

A portion of the "Old Palace," or Ch'ang-dŭk Kung, called Ong-pu-yu-dong, is to be repaired with a view to having certain festivities there in connection with the celebration of the beginning of the fifth decade of the reign, which is to be held this autumn.

Lately, gold coins have been minted at the Government Mint at the rate of \$20,000 a day. In all some \$2,000,000 worth have been minted.

The government has ordered the discontinuance of all tolls on boats running on the Nak-tong River in the South.

J. L. Chalmers, Esq., and Mrs. Chalmers are arranging for a handicap tennis tournament to be held soon in Seoul. There are to be three classes, gentlemen's singles, gentlemen's fours and mixed fours. We trust that this will mean a revival of tennis in Seoul, as it is by all means the best and most available form of out-door sport that has ever been attempted in the capital. If it should lead to interport tournaments the stalwart players of Chemulpo would have an opportunity to increase their already formidable reputation.

There have been two fatal cases of cholera in P'yŭng-yang. It is evi-

dently travelling southward with great rapidity. The Board of Health which has lately been formed in Seoul is printing a circular instructing the people how to escape the dread disease, or having contracted it how to combat it. If all would take the necessary precautions it would not be long before the disease would die out.

In the port of Kunsan there are about 1,100 Japanese residents. This port is evidently growing in importance. It is the outlet for the rich produce of Ch'ung-ch'ung Province.

Col. Kim Wün-gye in Ham gyŭng Province writes to the Palace War Office saying that as the thirty border guard stations have been doing such good work for the past three years it is advisable that the Emperor recognize these faithful services by substantial rewards.

A fine piece of irony is found in a telegram from Tã ku in the name of a number of so-called gentlemen who assert that the notorious rascal who has just resigned the governorship of that province is a model of magisterial dignity and that his rule has been beyond reproach.

Native reports say that Russian agents are buying cattle in Ham-gyŭng Province and sending them to Siberia at the rate of 10,000 a year the average price paid being \$38 a head.

Om Sük-cho, lately secretary in the Home Department, has been banished for ten years to Ch'ul Island off Whang-hã Province for having buried a body near the Queen's Tomb.

Philip Gillett, the Secretary for Korea of the U. S. Young Men's Christian Association, has lately returned from a Y. M. C. A. Convention in Shanghai.

Mr. Sands, Adviser to the Household Department, has gone to P'yŭng-yang to see enforced the regulations adopted by the Board of Health. A determined fight is to be made against the spread of cholera. It may not be possible to stamp it out entirely this season but a campaign of education will result in much good and many lives will be saved. We wish Mr. Sands all success in this important matter.

In response to the united opposition of the Foreign Representatives to the closing of the thoroughfare through Chong-dong, the Foreign Office has replied that the difficulty may be obviated by the building of a viaduct from the palace to the grounds formerly occupied by the German Consulate. This would afford private access from the palace to the newly acquired property across the street and still leave the street itself open to traffic.

Hong Poug-san in Seoul lost an eight year old daughter early in the month and could find her nowhere. A boy of seven years in the neighborhood was enticed into Hong's house and by gifts of fruit and candy was wheedled into saying that his mother had stolen the girl. Hong sent and seized the woman and tortured her cruelly and she promised to find the girl if Hong would give her three days to do it in. As soon as she was released she informed the police and Hong was arrested and will get ten years in the chain gang for torturing the woman.

The newly appointed governor of North Kyŭng Sang Province, realizing the difficulties before him in view of the execrable oppression

practiced by his predecessor, has asked four times to be released from the position. He has not yet gone down to his post.

Mr. Kato, who came to Korea recently to occupy the position of Adviser to the Household Department, has been made Adviser to the Department of Agriculture, Commerce and Public Works. There can be no doubt that there is here a wide field for the exercise of his undoubted ability.

Native papers state that Japanese subjects have seized rafts of lumber in the Yalu River and the Korean authorities ask the Japanese Representative to adjust the matter.

Kim Ch'un-gyŏng has gotten together a company of men to memorialize the throne, requesting that a monument be raised in honor of Yi Yong-ik for his valuable services.

On July 2nd Rev. E. C. Sharp of Seoul and Miss Howell of P'yŏng-yang were married at the residence of Dr. C. C. Vinton. Rev. F. S. Miller officiated. During the festivities which followed the bride and groom slipped away so quietly that no one had an opportunity to throw any rice or old shoes. The company voted to forgive the guilty parties owing to their youth and inexperience.

Rev. and Mrs. D. A. Bunker are absent on a trip to Peking and Shanghai.

We are glad to learn that the Presbyterian Mission has secured a site for their new hospital outside the South Gate. Mr. Gordon, the architect, has returned from China and we hope that rapid progress will be made.

There are persistent rumors of Japanese soldiers landing on Kokeum Island off Kusan.

KOREAN HISTORY.

These were said to be kept at Heung-ch'ün monastery at Song-do. King Se-jong replied that there were no such jewels in the peninsula. He ordered the discontinuance of the custom of building monasteries at the graves of kings, and the people were commanded not to pray to Buddha in behalf of the king. The great expense incurred in providing for the huge stone that covered the sarcophagus of a king made him change the custom and it was decreed that thereafter four smaller ones should be used instead of the one great one.

One of his most statesmanlike acts was to decree that every

In the fourth year of his reign, his father died. It is said that at the time of his death there was a severe drought, and on his deathbed he said, "When I die I will go and ask Heaven to send rain," and the story goes that on the very day he died the welcome rain came. To this day it is said that it is sure to rain on the tenth day of the fifth moon, and this is called the "T'ā-jong rain." We see that under that father's tutelage he had continued the policy of reform, but what he had done was only the beginning. The law was made that if a prefect died the prefects along the road should furnish transport for his body up to the capital. The eunuchs were enjoined not to interfere in any way with the affairs of state. The term of office of the country prefects was lengthened, owing to the expense entailed upon the people by frequent changes. It was made a crime to delay the interment of a corpse simply because the geomancers could not find an auspicious spot for the burial, and all geomancers' books were ordered burned. Every adult male was required to carry on his person a wooden tag bearing his name. This was for the purpose of identification to prevent the evasion of taxes and of military service. It is but right to say that this law was never strictly carried out. Korea has always suffered from the existence of armies on paper. The king edited a book on agriculture telling in what districts and in what kinds of soil different species of grains and vegetables would thrive best. He paid attention to penal laws as

well. Beating was to be administered on the legs rather than on the back; no murderers were to be bound in prison who were under fifteen years or over seventy; no prisoner under ten or over eighty was to suffer under the rod; even the king's relatives, if guilty of crime, were not to be exempt from punishment.

These important reforms occupied the attention of the king up to the year 1432, the fourteenth of his reign, but now the border wars in the north claimed his attention. At this time the wild tribes across the Ya-lu were known under the collective name of Ya-in. These savages were ravaging back and forth across the border, now successful and now defeated. King Se-jong decided that the peace of the north was worth the outlay of some life and treasure; so, early in the year 1433 an expedition under Gen. Ch'oe Yun-dok crossed the Ya-lu in six divisions, each consisting of a thousand men or more. These had agreed to make a common attack on Ta-ram-no, the stronghold of the robbers, on the nineteenth of the fourth moon. This was successfully done with the result that 176 of the enemy were left dead, and 236 captives and 270 head of cattle were taken. All of this was at the cost of just four men.

The northern portion of Ham-gyŏng province was as yet but sparsely settled, and reports came in that the Ming people were coming in great numbers and settling there; so the king felt it necessary to do something to assert his rights. A great scheme for colonization was made and people from the southern part of the province were sent north to occupy the land. But there were two powerful Yŭ-jin chiefs across the Tu-man river who were constantly crossing and harrying the people along that border line. These were Ol-yang-t'ap and Hol-jaon. It was not until the year 1436 that they were really silenced and then only after repeated and overwhelming victories on the part of the Korean forces. During these years thousands of people from the southern provinces were brought north by the government and given land in this border country.

About this time a Japanese named Chŭng Seung was Daimyo of Tsushima. He sent fifty boats across to the Korean shore and the trade relations were revived which we may feel sure had been sadly interrupted by the long period of piratical

raids. The government made these people a present of 200 bags of rice and beans. Sixty "houses" of people also came from that island and asked to be allowed to live in the three ports, Ch'ep'o, Yŭm-p'o and Pu-san-p'o. The king gave his assent and from that time until about the present day, with only temporary intermissions, the Japanese have resided in one or other of these three places, although Pu-san (Fusan) has always been the most important of them. In the year 1443 the custom of giving the Daimyo of Tsushima a bonus of 200 bags of grain a year was instituted. The number of trading boats that could come was strictly limited by the Korean government to fifty, but in extreme cases where sudden need arose through piratical raids or other cause the number could be increased. This custom continued without interruption until 1510.

The most striking feat that King Se-jong accomplished and the one that had the most far-reaching and lasting effect upon the people was the invention of a pure phonetic alphabet. This alphabet scarcely has its equal in the world for simplicity and phonetic power. He was not the first one to see the vast disadvantage under which the people labored in being obliged to master the Chinese character before being able to read. We will remember that in the days of Sil-la the scholar Sŭl-chong had invented a rough way of indicating the grammatical endings in a Chinese text by inserting certain diacritical marks, but this had of course been very cumbersome and only the *ajuns* or "clerks" were acquainted with it. Another similar attempt had been made near the end of the Koryŭ dynasty but it too had proved a failure so far as general use by the people was concerned. King Se-jong was the first man to dare to face the difficulty and overcome it by the use not of modifications of the Chinese characters but by an entirely new and different system, a phonetic alphabet. It can scarcely be said that he had the genius of a Cadmus, for he probably knew of the existence of phonetic alphabets, but when we remember that the Chinese character is considered in a sense sacred and that it had been in use in the peninsula exclusively for more than two thousand years we can place him but little lower than the great Phoenician.

Korean histories are almost a unit in affirming that the al-

Alphabet

phabet is drawn from the Sanscrit and from the ancient seal character of China. Where then did King Se-jong have access to the Sanscrit? Some have argued that his envoys came in contact with it at the court of the Emperor at Nanking. This is possible but it is extremely unlikely that they gained such a knowledge of it in this way to make it of use in evolving their own alphabet. On the other hand it is well known that the monasteries of Korea were filled with books written in the Sanscrit or the Thibetan (which is an offshoot of the Sanscrit) character. It is believed by some that Buddhism was entirely crushed in the very first years of the dynasty, but this is a great blunder. Buddhism had begun to wane, but long after the end of King Se-jong's reign it was still the predominant religion in Korea. Most of the officials, following the lead of royalty, had given it up, but the masses were as good Buddhists as ever. The probabilities are therefore overwhelming that when the histories refer to the Sanscrit they mean the Sanscrit contained in these Buddhist books and which had been a common feature of Korean religious life for centuries.

Comparison reveals the fact that the Korean consonants are mere simplifications of the Sanscrit consonants. On the other hand there are no similarities between the Korean and Sanscrit vowels. King Se-jong's genius lay in his recognition of the fact that the vowel lies at the basis of articulate speech, and in this he was in advance of every other purely Asiatic alphabet. Each syllable was made up of the "mother and child" the mother being the vowel and the child being the consonant. If we examine the ancient seal character of China with a view to ascertaining the source from which the Koreans drew their symbols for the vowels we shall find at a glance that they consist in the simplest strokes of those ideographs. Every Korean vowel is found among the simpler radicals of the Chinese. What more need be added to prove that the statements of the Korean histories are correct?

In this work the king made use of the two distinguished scholars Sin Suk-ju and Sŭng Sam-mun. Thirteen times the latter was sent with others to Liao-tung to consult with a celebrated Chinese scholar Whang Ch'an, who was in banishment in that place. For the prosecution of this literary plan and

the work growing out of it the king erected a separate building in the palace enclosure. There he caused to be compiled and printed the dictionary of the Korean language in the new alphabet which was called the *ŏn-min*. This celebrated dictionary is called the *Hun-min Chōng-eum*.

King Se-jong died in 1450 and was succeeded by his son Hyūn whose posthumous title is Mun-jong Kong-sun Tā-wang. His brief reign of two years is a good sample of what Confucianism will do for a man if carried to excess. Upon his father's death he refused to be comforted and neglected the necessary precautions for preserving his health. Long nights he lay out in the cold thinking that by so doing he was showing respect for the memory of his father. Such excesses joined with the lack of a proper diet soon made it clear that his health was permanently undermined. This was a source of great anxiety to the officials and to the people, for the heir to the throne was a young boy, and the king's brother, Prince Su-yang, was a powerful and ambitious man. The king himself entertained grave fears for his son and shortly before he died he called together the leading officials and made them solemnly promise to uphold the boy through every vicissitude. Then he turned to the wall and died.

Chapter II.

Tan-jong becomes king... "The Tiger" ... conspiracy ... king's un-
 cle virtual ruler ... sericulture encouraged ... king abdicates ...
 people mourn ... king banished ... a royal captive's song ... king
 strangled ... the usurper's dream ... character of the new king ...
 reforms ... trouble with the emperor ... policy in the north ... more
 reforms ... official history of the land ... medicine ... hostility to
 Buddhism ... king's concern for the people ... army cared for ...
 literary work ... a standing Buddha ... a voluminous work ...
 dangerous rebellion in the north ... emperor pleased ... king retires
 ... Great Bell hung ... The *Pyo-sin* ... a new king ... foreign rela-
 tions ... Buddhists driven from Seoul ... examinations ... converts
 broken up ... war against Buddhism ... a termagant ... a prosperous
 land ... law against the marriage of widows ... military operations
 in the north ... celebrated history written ... king reprovved ... a
 foe to Buddhism ... reform in music.

It was in 1452 that king Mun-jong died and his little son Hong-wi ascended the throne. The title of the latter is Tan-jong Kong-eui Tā-wang, and of all the kings of Korea, whether of this dynasty or of any other, his fate is the most calculated to excite the pity of the reader.

His uncle, Prince Su-yang, was a bold, unscrupulous man with whom natural affection did not affect the balance by a feather weight. He was at the head of a powerful faction and it was only the jealous vigilance of the Prime Minister, Kim Chong-so, that the boy ever came to the throne at all. The people said that "The Tiger" must be killed before the boy could come to his rights. Prince Su-yang saw that the people were with the young prince to a man and he knew that he must brush from his path these powerful friends of the young king before he ever could come to the throne himself. To this end he conspired with Kwūn Nam, Han Myong-whe and some thirty others. The Prime Minister was the first object of attack for he was the most strenuous supporter of the king. Prince Su-yang, in company with one Im Un, armed with iron bludgeons, went to the house of the Prime Minister and there the former feigned to have lost one of the wings from his palace hat and asked the Minister to lend him one for the day. The Minister could not refuse and sent his little son to bring one, but ere the lad returned the father was laid dead by a blow from the bludgeon in the hands of Im Un. The prince then hastened to the palace and told the boy-king that the Prime Minister had been conspiring against the government and so it had been necessary to put him to death. Boy though he was, King Tan-jong saw straight through this falsehood and his first words were, "I beg of you to spare my life." From that moment all power slipped from the hands of the king and the Prince Uncle was virtual ruler of the land. Placing heavy guards at the palace gates, he sent messengers summoning the king's best friends, and as soon as they appeared they were cut down. In this manner Whang Po-in, Cho Keuk-gwan, Yi Yang, Yun Cho-gong and Min Si were killed. Besides these many others were banished, so that soon the court was deprived of almost every supporter of the king except the aged Sūng Sam-mun who was such a venerable man and held in such esteem by the whole nation that

even this bold prince did not dare to lay hands on him. This done, Prince Su-yang began to center in himself all the high offices of the realm and became an autocrat, dispensing offices and regulating the affairs of the country according to his own ideas. Yi Cheung-ok, the governor of Ham-gyŏng Province, was a strong supporter of the king and so, though far from the scene of this intrigue, emissaries were sent who murdered him in cold blood.

The only important act of this short and unfortunate reign was the encouragement given to sericulture. The young king sent large numbers of silk worms to various districts and rewarded those who did well with them and punished those who made a failure of it.

All the time the wily prince had been urging upon the king the necessity of abdicating in his favor. We know not what threats and cajolery were used, but true it is that early in 1456, after all the other uncles of the king had been banished to distant parts to get them away from the person of the king, that unhappy boy, as yet but fifteen years old, bereft of every friend he had ever known, hedged in by the threats of his unnatural uncle, finally called the officials to a council and repeated the lesson he had been undoubtedly taught. "I am too young to govern the realm rightly and I desire to put the reins of government into the hands of my uncle, Prince Su-yang." As in duty bound they all went through the formality of demurring at this but the king was firm and ordered the seals to be handed to the prince. Among these officials there were two who looked with disfavor upon this. They were Pak P'ang-yŏn and Sŏng Sam-mun. The former stepped forward as if to give the seals to the prince, but when they were once in his hands he made a dash for the door and tried to throw himself into a lotus pond. Sŏng Sam-mun caught him by the garments and whispered in his ear, "Wait, all this will be righted, but we must live to see it done." So the young king Tan-jong stepped down from the throne. The usurper is known by his posthumous title Se-jo Hye-jang T'a-wang.

After King Tan-jong had abdicated he was held under strict surveillance in the palace and was practically a prisoner. It is said the people congregated at the Great Bell in the cen-

ter of the city and wailed over this fulfillment of their worst fears.

But the dethroned king was not left entirely without help. Six of the officials conspired to assassinate the usurper at a dinner given to a Chinese envoy, but someone betrayed them to him and they were seized, tortured with red-hot irons, decapitated and dismembered. These six men were Pak P'ang-yŭn, Sŭng Sam-mun, Yi Gā, Ha Wi ji, Yu Sŭng-wŭn and Yu Eung-bu. Their wives, parents and children perished with them.

Chŏng In-ji, one of the new king's creatures, memorialized the throne as follows:—"All this difficulty arose about the ex-king. He should therefore be put to death." This was rather more than the king dared to do but the unfortunate boy was banished to Yong-wŭl in Kang-wŭn Province. His brother Yu was also banished at the same time. The banished king lived beside a mountain stream and is said to have sung this plaintive song to it :

A long, long road, a long good-bye.

I know not which way to turn.

I sit beside the stream and its waters, like me, mourn.

And together we weep without ceasing.

At last when the time seemed ripe, another of Tan-jong's uncles memorialized the throne urging that the banished boy be put to death so that there might be no more cause for conspiracy on the part of any of the officials. With apparent reluctance the king gave orders that Gen. Wang Pang-yŭn be detailed to go and administer poison to the boy. When that official arrived at the place of banishment his hardihood failed him and instead of giving the boy the poison he prostrated himself before him. The ex-king exclaimed, "What brings you here?" but before answer could be given a man named Kong Sang came up behind the banished king and strangled him with a cord. The story runs that as the murderer turned to leave the room blood burst from his ears, eyes, nose and mouth and that he fell dead beside the body of his victim.

The few palace women who remained in the suite of the banished king threw themselves into the stream and perished. The body of the young king would have remained unburied had not a man named Om Heung-do taken pity on the

murdered boy and buried him in Tong-eul-ji. The night the boy was murdered the usurper dreamed that the dead mother of his victim came from the grave, and, standing beside his couch, pronounced the following malediction: "You have stolen the throne and killed my son. Your's too shall die." It is said that when he awoke he found that the prophecy had already been fulfilled. He therefore dug up the bones of this prophethess of evil and scattered them upon the water of the river.

Tradition says that the next seven magistrates who were appointed to the district where this foul murder was perpetrated died on the very night of their arrival. The eighth made it his first duty to go to the grave of the murdered king and sacrifice before it and write an elegy upon him. From that time there was no more trouble.

In spite of the way in which King Se-jo obtained the throne he is not held in ill repute among the people of Korea. The unpardonable crime which attended his usurpation of the throne augured ill for the reign, but the truth is there have been few kings of the dynasty who have done so much for the advancement of the interests of the people as this same Se-jo. Tradition says that when a boy he was looked upon with wonder because of his skill with the bow, and he used to climb the mountains blindfold where others dared not follow with open eyes. One story tells how once, when he went to China with the embassy, eight elephants that stood before the palace gate knelt as he approached, thus foretelling his future greatness. He was a temperate man and hated luxury and effeminacy. He would not use gold upon his table and when his little son asked for a silver cup it was refused him.

He took up the policy of reform at the very point where his father, King Se-jong, had laid it down five years before. He established pleasant relations with the people of the Liu Kiu islands and of the wild northern tribes, by treating their envoys with special attention. Those who were obstinately unfriendly he crushed with a heavy hand. Among the latter was an able chieftain, Yi man-su, who had formerly lived in Seoul and had married a Korean woman but later had fled back to the Yü-in tribes and raised the standard of revolt. The Korean generals were in some trepidation on this account

but Gen. Sin Suk-ju marched against him and soon drove him back to his retreat.

By giving rank to a man of the Keum-ju tribe in Manchuria without the previous permission of the Emperor the king came near getting into serious trouble with his suzerain, but as it was a first offense it was overlooked. The Emperor sent word however that a repetition of the offense would bring down upon the king serious trouble.

The power of the central government was but weakly felt along the northern border and so the king paid special attention to that portion of the country, founding prefectures all along the north-eastern border. It was doubtless because of this active policy that the Yū-jin tribe came the following year and swore allegiance to Cho-sūn. Among the reforms which were effected during the early part of this reign the following suffice to show the energy and wisdom of this king Se-jo. Fruit trees were planted in the palace enclosure so that the people might not be burdened with the duty of providing the king's table with fruit. Mulberry trees were planted in all available places in the grounds of the different government offices, and even in the palace, where the queen engaged in weaving, together with the palace women. Dress reform was carried on to the extent of shortening the skirts of women's dresses so that they could be more easily distinguished from men in the street. A school was founded for the study of the Chinese vernacular. The criminal court was ordered to present the king each month with a written account of its proceedings. The king saw in person every official who came up to Seoul from the country on business. A hospital was founded for the dispensing of medicine for indigestion.

These were but the beginning of his reforms. He punished at one time over a hundred prefects who had been oppressing the people. The palace inclosure was sown with grain when there was prospect of scarcity. In this reign we find the first reference to the Kuk-cho Po-gam or the official annals of the dynasty. The great bell which hangs in the center of the city of Seoul today was cast in his reign and hung at first outside the South Gate. A medical government bureau was founded and medical works were published. The king

was actively interested in military matters and called together all the soldiers who could wield a bow of 120 pounds weight. This was with a view to the invasion of the territory of the troublesome wild tribes of the north. A census of the people was taken for the purpose of making army estimates, and during the whole reign the soldiers were practiced in sham fights both in the palace enclosure and outside the city walls. His attitude toward Buddhism was one of distinct hostility. One of his earliest edicts was that no monk should attend or pray at a funeral. He invented the use of the split bamboo as a sign between himself and the general upon the field. He kept half and the general kept the other half and if it was necessary to send a messenger he would take the piece of wood, which, if it fitted the piece in the hands of the receiver of the message, showed that the messenger was properly accredited. He seems to have been much concerned for the welfare of the people for we find that in the fourth year of his reign he caused the publication of a book on weaving and had it extensively distributed among the people, together with another on military matters and another still on women's manners.

King Se-jo was the first of the descendants of the great Tâ-jo to observe carefully the precept laid down by the founder of the dynasty—namely, to take good care of the army; this is evinced by the fact that at one time he distributed large quantities of medicine among the soldiers on the northern border and made generous gifts of land to the troops, thus fostering the military spirit among the people. As a result we see them successful on every side. The tribe of Ol-yang-hap was destroyed, the tribes of I-man-ju, Ol-jok-heup and Yan-ba a-gan came and swore allegiance.

In his fifth year he codified the laws and published them. He also extended his medical work and published a book on veterinary surgery, and he published works on astronomy, geology, music, writing, the signs of the times, agriculture, live-stock, foreign relations and arithmetic. In other words this versatile man was actively interested in military, political, social, scientific and artistic matters and caused books to be written about these subjects for the enlightenment of the people.

It is said that in 1465 he caused the erection of a monas-

tery in Seoul but he made the Buddha a standing one rather than a sitting one. Evidently he had little faith in the inanity of the sleepy sitting Buddha, who with folded hands let the years slip by unheeded. He wanted something more lifelike. So he set the Buddha on his legs. This image was carried through the streets at periodic intervals accompanied by a crowd of musicians and monks. A Japanese envoy was horrified at what he called sacrilege and foretold that it could not endure. He was right, not because the Buddha had gotten on its feet but because the people of Korea had begun to cast off the shackles of Buddhism and, following in the wake of the court, were learning to take advantage of their emancipation. This making of a standing Buddha and the occasional festivals seem to have been more by way of sport than through any serious intentions on the king and this in itself accounts for the speedy downfall of the custom. Its novelty, which was all it had to recommend it, soon wore off.

In 1467 he ordered the two monks Sin Mi and Chuk Hŏn to cut wooden blocks for a book to be called the Tā-jaung-gyŏng. The love of exaggeration in the Korean temperament finds play in the statement that this book contained 8,888,900 pages. The historian evidently did not have his abacus at hand, for he continues by saying that each of the fifty volumes contained 7,078 pages, while the above figure would require 167,778 pages to the volume.

The last year of King Se-jo's reign, 1468, witnessed a serious disturbance in Ham-gyŏng Province. A man named Yi Si-ā gathered about him a strong body of soldiers and sent word to Seoul that it was simply with a view to defending his district from the incursions of the northern barbarians. The provincial general went in person to investigate, but he was murdered by the followers of Yi Si-ā who were aided by a courtesan who occupied the general's room with him and who at dead of night opened the window and gave ingress to the revolutionists. A messenger, Sŭl Kyŏng-sin was then sent to Seoul to say that the general had been killed because he had been conspiring against the king. At the same time the king was asked to make Yi Si-ā the general of the northeast. This man told the king that the three Prime Ministers were implicated in the plot against him. The king was suspicious

but did not dare to let matters progress without investigation. He put the Prime Ministers in prison and at the same time raised a large army to go and oppose the too ambitious Yi. Generals Yi Chun, Cho Sūk-mun and Hū Chūng were put in charge. The last of these three was one of the great soldiers of Korea. Tradition says that he was of gigantic stature, that he ate a bag of rice a day and drank wine by the bucketful. A doughty man indeed, at least by the trencher. But his feats on the battlefield were commensurate with his gastronomic prowess for we are told that the sight of his face struck fear into the stoutest enemy.

This army found the enemy before Ham-heung whose governor they had killed. The royal forces soon had the enemy on the run and at last brought them to bay on Man-nyang Mountain which projects into the sea and is impregnable from the land side. The royal forces took boat and stormed it from the sea while part of the force engaged the enemy from the landward side. The head of Yi Si-ā was taken and forwarded to Seoul. In this fight it is said that Gen. Hū Chūng found his sword too small, so throwing it aside he tore up by the roots a pine tree twelve inches in girth (?) and swept all before him with this titanic weapon. Of course the king then set free the three Prime Ministers and confessed his mistake.

The emperor called upon Korea to help in the castigation of the Keum-ju tribe beyond the Ya-lu, so the king sent a large force and accomplished it without the help of Chinese arms. Having destroyed the tribe the Korean general cut a broad space on the side of a great pine and there inscribed the fact of the victory. The emperor was highly pleased and sent handsome presents to the generals engaged.

This same year the king resigned in favor of his son and retired to a separate palace to prosecute a line of study in which he was greatly interested, namely the art of estimating distances by the eye, a subject of importance to all military engineers and one in which Napoleon Bonaparte is said to have been an adept. But before the end of the year he died.

His successor, Prince Hā-yang, is known by his posthumous title Ye-jong Yang-do Tā-wang. He was so young at

the time that his mother acted as regent. During the single year 1469 that this king reigned the Great Bell was brought into the city and hung at the central spot called Chong-no or "Bell Street." He also made the law that the palace gates should never be opened at night unless the one so ordering showed the royal signet or token, called the *su-gŭl*. This was a round piece of ivory half an inch thick and three inches in diameter with the word *sun-jun* on one side and the king's private mark on the other. To it are appended straps of deer skin and it is used when the king wishes to accredit a man to a certain work. The mere showing of this is accepted as the royal command. It is commonly called also the *pyo-sin* "The Sign to be Believed."

This reign saw the division of the city into north, east, south, west and central districts. It also saw the promulgation of the Kyŭng-guk T'a-jŭn or "The Great Laws for Governing the Country." The system had been inaugurated at the beginning of the dynasty but now for the first time it was definitely adopted and written out in full for the guidance of the official classes. It dealt with the minute divisions of communities, each having an overseer.

This same year 1469 the young king died and his mother calling the Ministers together, nominated to the throne Prince-Cha-san the cousin of the deceased king. As he was only thirteen years old the Queen Mother acted as regent during the first years of his reign. He posthumous title is Sŭng-jong Kang-jŭng T'a-wang.

Under the regency of the Queen Mother the first act was the abrogation of the law requiring the people to wear the *ho-p'a* or wooden identification tag, which King T'a-jong had promulgated. It had become a mere matter of form and was found quite useless for the purpose intended, namely a preventative against the evasion of the taxes.

This reign was marked by increased activity in the field of foreign relations. First an envoy came from Quelpart with a gift of pearls. Another came from the town of Ku-ju Si-so in the province of Kwan-sŭ (Japan) and still another, Chŏng Sŭng-hong from the town of Wŭn-jung on the islands of Tsushima. One embassy from the Liu Kiu Islands came with a gift of monkeys. The Japanese on the island of Sal-

ma sent an envoy who presented gifts of red pepper, incense and white silk. He asked for Buddhist books but was refused. Envoys came also from the northern tribes swearing allegiance to Cho-sŭn.

In 1472 all the sorceresses, fortune-tellers and Buddhist monks were driven from Seoul and forbidden to enter it again. In the following year an envoy arrived from Japan saying "When Se-jo was king I painted his portrait and carried it to Japan, but at night a great light would stream from the picture's face. So I brought it back and have left it at Che-p'ŏ in Chŭl-la Province." The king immediately sent word to the governor to build an altar and burn the picture thereon, as it had been defiled by being carried to Japan."

Special attention was given by King Sŭng-jong to the matter of government examinations. He sent to the provinces and commanded the governors to hold preliminary examinations and to send the successful men up to Seoul to attend the grand examinations held on the third day of the third moon and the ninth of the ninth moon. Three men were to be sent up from each of the provinces except Kyŭng-sang, Chŭl-la and Ch'ung-ch'ŭng Provinces from which five each were allowed to come. This shows that then as today the largest part of the population of Korea was in the south.

An important change was effected in the matter of criminal procedure. The king commanded that all men of scholarly rank who offended against the laws should be arraigned not before the common tribunal of justice but before the college of scholars. Thus another barrier was built up between the common people and the nobility. King Sŭng-jong was also a patron of letters, for besides publishing a work called Che-wang Myŭng-gan or "The King's clear Mirror," and the O-ye-eui or "Five Rules of Conduct." He also built a library and collected in it all the different books that could be found. He was the determined foe of Buddhism and, having driven out the monks, he now proceeded against the Buddhist convents in Seoul. He broke them up and made them remove to the country. There were twenty-three of these convents in Seoul at the time.

The Queen Mother retired from the regency in 1477 and the king, assuming his full authority, continued the work of demolishing Buddhistic influence. He sequestered a monastery at Yong-san and made a school of it, after throwing out the image of Buddha. He seems to have been also a moral reformer, for he made a law against dancing-girls and commanded that boys be taught to dance and to take the place of those unfortunate women. It had been the custom on the king's birth-day to have prayers offered in Buddhist temples for the safety and peace of the kingdom, but now this was abrogated, for the king said, "What does Buddha know? It is a worthless custom and must be stopped." More than this, he compelled the monks in the country to refund to a man large sums of money which had been paid for prayers which were intended to ward off harm from the man's son. The boy died and the father sued the monks for breach of contract, and the king upheld the claim.

In 1478 the queen died and a concubine named Yun was raised to the position of royal consort. This was destined to bring dire disaster to the realm. She was a woman of jealous disposition and violent temper and her hatred of the other concubines led her into trouble. On one occasion her passions overcame her and in an angry altercation with the king she scratched his face severely. The king desired to treat her offense leniently but he was overruled by the officials and the woman was driven from the palace. She had one son who is commonly known by his posthumous title Prince Yŭn-san. When the disgraced woman was dying she charged this son to avenge her disgrace, when he should come to the throne; for he was the heir apparent.

The reign saw many reforms of a social character. It was decreed that grave-plots must not be allowed to interfere with the making of fields. This indicates that during the years of prosperity the population had been rapidly increasing and that it was found necessary to increase the area of arable land in like proportion. The people were reaping the reward of many years of peace and good government. Nothing could show more plainly the relation between King Sŭng-jong and the people than the custom he inaugurated of helping those to marry who were too poor to do so.



